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# THEOSOPHY

A MAGAZINE DEVOTED TO

THE THEOSOPHICAL MOVEMENT, AND THE BROTHERHOOD OF HUMANITY

THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY, AND ARYAN LITERATURE

**Vol. XLVI—No. 4** **February, 1958**

*FAULTY" materialistic, and biassed as the scientific theories may be, they are a thousand times nearer the truth than the vagaries of theology. The latter are in their death agony for every one but the most uncompromising bigot and fanatic. Hence we have no choice but either to blindly accept the deductions of Science, or to cut adrift from it, and withstand it fearlessly to its face, stating what the Secret Doctrine teaches us, being fully prepared to bear the consequences.*

—H. P. BLAVATSKY

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(*c*) The investigation of the unexplained laws of Nature and the psychical powers latent in man.

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A U M

The great deed of the supreme hero is to come to the knowledge of unity in multiplicity and then to make it known. —JOSEPH CAMPBELL

# THEOSOPHY

Vol. XLVI February, 1958 No. 4

## U. L. T. – FEBRUARY 18, 1909

THE United Lodge of Theosophists was founded and is carried on by a very simple principle and in a very simple faith. It was inaugurated by the principle and faith that a seed, sown in the spring-time, by autumn will become a viable *organism*. The seed was simple Theosophical truth watered by the stimulus of an unflinching sacrifice. It was held that a sufficiency of individuals would be drawn to a living center by natural Karmic affinity, and in turn would draw others by contact, precept, example—and birth. It was held that each component would find his place, his natural relation with his predecessors, by degrees, by slow and natural aggregation, selection, and fusion. It was held that in course of time a *natural* organism would grow up in which every cell was there by individual consent and natural aptitude; moreover, that by this process, affiliation being possible only through labor and loyalty, it would be impossible for any dead wood, any inactive or self-seeking units to be included in the fiber of the plant. All stimuli toward weedy growth were excluded by the rigid principle of so-called "anonymity," and of adherence to plain straightforward exposition without flamboyance, invention, or sensation. Tendency toward a codified organization is excluded by distribution of work, and by incessant self-watchfulness against the incipient formation of cliques or personal preferences—always the groundwork for the erection of formal and personal "leaders" or "teachers."

The mark of the true "U.L.T.'er" is not kept on the membership rolls; it is carried in the attitude of the member himself; and what he carries there is the criterion of the responsibilities he becomes entrusted with, and of his place in the living body.

# NOTES ON THE "DECLARATION"

THE foregoing brief essay dates from a period in the story of ULT when the "sacrifice" mentioned was more than compensated for by creative enthusiasm—a time when the cooperative building of an enterprise afforded opportunity for each member's striving. These were fine years, one cannot fail to realize, simply from the reading of the single page. A sense of destiny was strong, and though it be true that all men, short of "the divine perfections," are subject to delusion concerning destiny, tending to exaggerate the importance of each enterprise which is "theirs," when a sense of destiny *is* strong, a genuine prescience of reality also obtains. And if the words "unflinching sacrifice," on the preceding page, may be given an over-assertive cast by the critical interpreter, the sacrifices were also, indeed, real.

The principle of "anonymity" cannot, of itself, be guarantor of perfection in association. But as a reminder that all true Theosophical work must have its inception in an area of man's nature beyond the personal, it has served in good stead. Cliques and divisive personal opinions *can* exist within groups formed of ULT members, true enough, but the point of the ULT modulus is that such tendencies are automatically discounted as irrelevant to the essential purposes of the association—discouraged, not by pressure, but rather, ideally, by a simple lack of interest in "internal politics."

The Declaration of ULT is itself a most "impersonal" document. No single pen was responsible for its phrases. A leading editorial by William Q. Judge in the *Path* magazine for 1886 enunciated several of the salient principles now to be found expressed, in identical or nearly identical words, by the Declaration. Robert Crosbie, in calling the attention of those new Theosophical companions who shared with him the work of founding ULT to the straightforward Theosophical messages of William Q. Judge, was not seeking so much to imbue reverence for Mr. Judge himself as to teach the recognition of basic principles. Students thus found phrasings of these principles in many places, meeting the needs of the new association, combining words and ideas in the form we know.

The first principle enunciated in the Declaration is that of devotion to the movement of Theosophical ideas in the world—wherever and

however they appear. This is the cause of Theosophy, and the Teachers who have provided invaluable assistance in the recognition of these ideas are "the great Founders of the Theosophical Movement." In this respect we find clear correlation with a basic purpose announced by the original Theosophical Society—"to keep alive in man his spiritual intuitions." For to regard Theosophy as its Teachers regarded it is to see the Wisdom-Religion as the natural heritage of every human being. Perceptions of transcendence—realization of the ever-unfolding destiny of soul—cannot be "taught" in the usual sense. But what can be provided is a foundation of thought which enables our isolated glimpses of transcendent destiny to form a continuous inspiration. This is forward-looking work, a work which each must carry on for himself, but which can be shared with all others who are essaying the same egoic effort.

In this context, "dissensions" are irrelevant. Spiritual intuition is neither contentious nor assertive. An intuition provides, as do the doctrines of Theosophy, a higher synthesis between elements hitherto inadequately related. Especially confusing are dissensions between those who hold contrary opinions as "groups"—who check, not their intuitions, but their strength of numbers and the outward impressiveness of factual argument.

"Differences of opinion," too, may be of this nature, but they may also represent, quite truly and fittingly, a middle stage between an independent intuition and intellectual comprehension of its implications. "A healthy diversity of opinion," H.P.B. signified, alone will keep a society or association from degenerating into a group of dogmatic believers, and so, in the second line of the Declaration of ULT, cognizance is taken of this principle; those most responsible for any given phase of associative work attempt to practice unconcern over honest "differences of individual opinion." No orthodoxy is expected or desired, but what *may* be expected is that such a policy, carried on as best its fallible representatives can, will gradually lead toward a firm agreement on basic principles.

# HYPNOTISM, AND ITS RELATIONS TO OTHER MODES OF FASCINATION

[The Founders of the Theosophical Movement, we believe, knew far more than the scientific experimenters, then and now, about the dread potencies of Suggestion, Hypnotism, and related forms of Black Magic. This series of answers to questions on Hypnotism, which H. P. Blavatsky published in *Lucifer* for December, 1890, is priceless for its definitive treatment of the technical aspects of the subject, for it contains the facts that students must understand in order to answer questions intelligently. This article was last reprinted in THEOSOPHY for November, 1942.—Editors, THEOSOPHY.]

WE are asked by "H. C." and other Fellows, to answer the several queries hereafter propounded. We do so, but with a reservation: our replies must be made from the standpoint of Occultism alone, no consideration being given to such hypotheses of modern (another name for 'materialistic') Science, as may clash with esoteric teachings.

Q. *What is Hypnotism: how does it differ from Animal Magnetism (or Mesmerism)?*

ANS. Hypnotism is the new scientific name for the old ignorant 'superstition' variously called 'fascination' and 'enchantment.' It is an antiquated *lie* transformed into a modern *truth.* The fact is there, but the scientific explanation of it is still wanting. By some it is believed that *Hypnotism* is the result of an irritation artificially produced on the periphery of the nerves; that this irritation reacting upon, passes into the cells of the brain-substance, causing by exhaustion a condition which is but another mode of sleep (*hypnosis,* or *hupnos*); by others that it is simply a self-induced stupor, produced chiefly by imagination, &c., &c. It differs from animal magnetism where the hypnotic condition is produced by the Braid method, which is a purely mechanical one, *i.e.,* the fixing of the eyes on some bright spot, a metal or a crystal. It becomes 'animal magnetism' (or mesmerism), when it is achieved by 'mesmeric' passes on the patient, and for these reasons. When the first method is used, no electro-psychic, or even electro-physical currents are at work, but simply the mechanical, molecular vibrations of the metal or crystal gazed at by the subject. It is the *eye*—the most occult organ of all, on the superficies of our body—which, by serving as a

medium between that bit of metal or crystal and the brain, *attunes* the molecular vibrations of the nervous centers of the latter into *unison* (*i.e.,* equality in the number of their respective oscillations) with the vibrations of the bright object held. And, it is this unison which produces the hypnotic state. But in the second case, the right name for hypnotism would certainly be 'animal magnetism' or that so much derided term 'mesmerism.' For, in the hypnotization by preliminary passes, it is the human will—whether conscious or otherwise—of the operator himself, that acts upon the nervous system of the patient. And it is again through the vibrations—only *atomic,* not *molecular*—produced by that act of energy called WILL in the ether of space (therefore, on quite a different plane) that the *super-hypnotic* state (*i.e.,* 'suggestion,' &c.) is induced. For those which we call 'will-vibrations' and their aura, are absolutely distinct from the vibrations produced by the simply mechanical molecular motion, the two acting on two separate degrees of the cosmo-terrestrial planes. Here, of course, a clear realization of that which is meant by *will* in Occult Sciences, is necessary.

Q. *In both (hypnotism and animal magnetism) there is an act of will in the operator, a transit of something from him to his patient, an effect upon the patient. What is the 'something' transmitted in both cases?*

ANS. That which is transmitted has no name in European languages, and if we simply describe it as *will,* it loses all its meaning. The old and very much tabooed words, 'enchantment,' 'fascination,' 'glamour,' and 'spell,' and especially the verb 'to bewitch,' expressed far more suggestively the real action that took place during the process of such a *transmission,* than the modern and meaningless terms, 'psychologize' and 'biologize.' Occultism calls the force transmitted, the 'auric *fluid,*' to distinguish it from the 'auric *light*'; the 'fluid' being a correlation of *atoms* on a higher plane, and a descent to this lower one, in the shape of impalpable and invisible plastic Substances, generated and directed by the potential Will; the 'auric *light,*' or that which Reichenbach calls *Od,* a light that surrounds every animate and inanimate object in nature, is, on the other hand, but the astral reflection emanating from objects; its particular colour and colours, the combinations and varieties of the latter, denoting the state of the *gunas,* or qualities and characteristics of each special object and subject—the human being's aura being the strongest of all.

Q. *What is the rationale of 'Vampirism'?*

ANS. If by this word is meant the involuntary transmission of a portion of one's vitality, or life-essence, by a kind of occult *osmosis* from one person to another—the latter being endowed, or *afflicted* rather, with such *vampirizing* faculty, then, the act can become comprehensible only when we study well the nature and essence of the semi-substantial 'auric fluid' spoken of just now. Like every other occult form* in Nature, this *end-* and *exosmosic* process may be made beneficent or maleficent, either unconsciously or at will. When a healthy operator mesmerizes a patient with a determined desire to relieve and cure him, the exhaustion felt by the former is proportionate to the relief given: a process of *endosmose* has taken place, the healer having parted with a portion of his vital aura to benefit the sick man. Vampirism, on the other hand, is a blind and mechanical process, generally produced without the knowledge of either the *absorber,* or the vampirized party. It is conscious or unconscious *black* magic, as the case may be. For in the case of trained adepts and sorcerers, the process is produced consciously and with the guidance of the Will. In both cases the agent of transmission is a magnetic and attractive faculty, terestrial and physiological in its results, yet generated and produced on the four-dimensional plane—the realm of atoms.

Q. *Under what circumstances is hypnotism 'black magic'?*

ANS. Under those just discussed, but to cover the subject fully, even by giving a few instances, demands more space than we can spare for these answers. Sufficient to say that whenever the motive which actuates the operator is selfish, or detrimental to any living being or beings, all such acts are classed by us as black magic. The healthy vital fluid imparted by the physician who mesmerizes his patient, can and does cure; but too much of it will kill.

[This statement receives its explanation in our answer to Question 6, when showing that the vibratory experiment shatters a tumbler to pieces.]

Q. *Is there any difference between hypnosis produced by mechanical means, such as revolving mirrors, and that produced by the direct gaze of the operator (fascination)?*

ANS. This difference is, we believe, already pointed out in the answer to Question 1. The gaze of the operator is more potent, hence

* Evidently a typographical error. For "form" read "force."—Eds. THEOSOPHY.

more dangerous, than the simple mechanical passes of the Hypnotizer, who, in nine cases out of ten, does not know how, and therefore *cannot* will. The students of Esoteric Science must be aware by the very laws of the occult correspondences that the former action is performed on the first plane of matter (the lowest), while the latter, which necessitates a well-concentrated will, has to be enacted, if the operator is a profane novice, on the *fourth,* and if he is anything of an occultist on the *fifth* plane.

Q. *Why should a bit of crystal or a bright button, throw one person into the hypnotic state and affect in no way another person? An answer to this would, we think, solve more than one perplexity.*

Ans. Science has offered several varied hypotheses upon the subject, but has not, so far, accepted any one of these as definite. This is because all such speculations revolve in the vicious circle of materio-physical phenomena with their blind forces and mechanical theories. The 'auric fluid' is *not* recognised by the men of Science, and therefore, they reject it. But have they not believed for years in the efficacy of *metallotherapeuty,* the influence of these metals being due to the action of their electric *fluids* or currents on the nervous system? And this, simply because an analogy was found to exist between the activity of this system and electricity. The theory failed, because it clashed with the most careful observation and experiments. First of all, it was contradicted by a fundamental fact exhibited in the said metallotherapeuty, whose characteristic peculiarity showed (*a*) that by no means every metal acted on every nervous disease, one patient being sensitive to some one metal, while all others produced no effect upon him; and (*b*) that the patients affected by certain metals were few and exceptional. This showed that 'electric fluids' operating on and curing diseases existed only in the imagination of the theorists. Had they had any actual existence, then *all* metals would affect in a greater or lesser degree, *all* patients, and every metal, taken separately, would affect every case of nervous disease, the conditions for generating such fluids being, in the given cases, precisely the same. Thus Dr. Charcot having vindicated Dr. Burke, the *once* discredited discoverer of metallotherapeuty, Shiff and others discredited all those who believed in electric fluids, and these seem now to be given up in favour of 'molecular motion,' which now reigns supreme in physiology—*for the time being,* of course. But now arises a question: "Are the real nature, behaviour

and conditions of 'motion' known any better than the nature, behaviour and conditions of the 'fluids'?" It is to be doubted. Anyhow Occultism is audacious enough to maintain that electric or magnetic fluids (the two being really identical) *are due in their essence and origin to that same molecular motion,* now transformed *into atomic* energy,* to which every other phenomenon in nature is also due. Indeed, when the needle of a galvano- or electro-meter fails to show any oscillations denoting the presence of electric or magnetic fluids, this does not prove in the least that there are none such to record; but simply that having passed on to another and higher plane of action, the electrometer can no longer be affected by the energy displayed on a plane with which it is entirely disconnected.

The above had to be explained, in order to show that the nature of the Force transmitted from one man or object to another man or object, whether in hypnotism, electricity, metallotherapeuty or 'fascination,' is the same in essence, varying only in degree, and modified according to the sub-plane of matter it is acting on, of which sub-planes, as every Occultist knows, there are seven on our terrestrial plane as there are on every other.

Q. *Is Science entirely wrong in its definition of the hypnotic phenomena?*

ANS. It has no definition, so far. Now if there is one thing upon which Occultism agrees (to a certain degree) with the latest discoveries of physical Science, it is that all the bodies endowed with the property of inducing and calling forth metallotherapeutic and other analogous phenomena, have, their great variety notwithstanding, one feature in common. They are all the fountain heads and the generators of rapid molecular oscillations, which, whether through transmitting agents or direct contact, communicate themselves to the nervous system, changing thereby the rhythm of nervous vibrations—on the sole condition, however, of being what is called, in *unison.* Now 'unison' does not always imply the sameness of nature, or of essence, but simply the sameness of degree, a similarity with regard to gravity and acuteness, and equal potentialities for intensity of sound or motion: a bell may be in unison with a violin, and a flute with an animal or a human organ. Moreover, the rate of the number of vibrations—especially

* In Occultism the word *atom* has a special significance, different from the one given to it by Science. See editorial, *Psychic and Noetic Action,* in the two last numbers. [Reprinted in THEOSOPHY XXVIII, 204, 254.]

in an organic animal cell or organ, changes in accordance with the state of health, and general condition. Hence the cerebral nervous centres of a hypnotic subject, while in perfect *unison,* in potential degree and essential original activity, with the object he gazes at, may yet, owing to some organic disturbance, be at the given moment at logger-heads with it, in respect to the number of their respective vibrations. In such case no hypnotic condition ensues; or no unison at all may exist between his nervous cells and the cells of the crystal or metal he is made to gaze at, in which case that particular object can never have any effect upon him. This amounts to saying that to ensure success in a hypnotic experiment, two conditions are requisite; (*a*) as every organic or 'inorganic' body in nature is distinguished by its fixed molecular oscillations, it is necessary to find out which are those bodies which *will* act in unison with one or another human nervous system; and (*b*) to remember that the molecular oscillations of the former can influence the nervous action of the latter, only when the rhythms of their respective vibrations coincide, *i.e.,* when the number of their oscillations is made identical; which, in the cases of hypnotism induced by mechanical means, is achieved through the medium of the eye.

Therefore, though the difference between hypnosis produced by mechanical means, and that induced by the direct gaze of the operator, *plus* his will, depends on the plane on which the same phenomenon is produced, still the 'fascinating' or subduing agent is created by the same force at work. In the physical world and its material planes, it is called MOTION; in the worlds of mentality and metaphysics it is known as WILL—the many-faced magician throughout all nature.

As the rate of vibrations (molecular motion) in metals, woods, crystals, etc., alters under the effect of heat, cold, etc., so do the cerebral molecules change their rate, in the same way: *i.e.,* their rate is raised or lowered. And this is what really takes place in the phenomenon of hypnotism. In the case of gazing, it is the eye—the chief agent of the Will of the active operator, but a slave and traitor when this Will is dormant—that, unconsciously to the patient or *subject,* attunes the oscillations of his cerebral nervous centres to the rate of the vibrations of the object gazed at by catching the rhythm of the latter and passing it on to the brain. But in the case of direct passes, it is the Will of the operator radiating through his eye that produces the required unison between his will and the will of the person operated upon. For, out of

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two objects attuned in unison—as two chords, for instance—one will always be weaker than the other, and thus have mastery over the other and even the potentiality of destroying its weaker 'co-respondent.' So true is this, that we can call upon physical Science to corroborate this fact. Take the 'sensitive flame' as a case in hand. Science tells us that if a note be struck in unison with the ratio of the vibrations of the heat molecules, the flames will respond immediately to the sound (or note struck), that it will dance and sing in rhythm with the sounds. But Occult Science adds, that the flame *may also be extinguished* if the sound is intensified (*Vide* 'Isis Unveiled,' Vol. II, pp. 606 and 607). Another proof. Take a wine-glass or tumbler of very fine and clear glass; produce, by striking it gently with a silver spoon, a well-determined note; after which reproduce the same note by rubbing its rim with a damp finger, and, if you are successful, the glass will immediately crack and be shattered. Indifferent to every other sound, the glass will not resist the great intensity of its own fundamental note, for that particular vibration will cause such a commotion in its particles, that the whole fabric will fall in pieces.

Q. *What becomes of diseases cured by hypnotism; are they really cured or are they postponed, or do they appear in another form? Are diseases Karma; and, if so, is it right to attempt to cure them?*

ANS. Hypnotic suggestion may cure for ever, and it may not. All depends on the degree of magnetic relations between the operator and the patient. *If* Karmic, they will be only postponed, and return in some other form, not necessarily of disease, but as a punitive evil of another sort. It is always "right" to try and alleviate suffering whenever we can, and to do our best for it. Because a man suffers justly imprisonment, and catches cold in his damp cell, is it a reason why the prison-doctor should not try to cure him of it?

Q. *Is it necessary that the hypnotic 'suggestions' of the operator should be spoken? Is it not enough for him to think them, and may not even* HE *be ignorant or unconscious of the bent he is impressing on his subject?*

ANS. Certainly not, if the *rapport* between the two is once for all firmly established. Thought is more powerful than speech in cases of a real subjugation of the will of the patient to that of his operator. But, on the other hand, unless the 'suggestion' made is for the good only of the subject, and entirely free from any selfish motive, a sug-

gestion *by thought* is an act of *black magic* still more pregnant with evil consequences than a *spoken* suggestion. It is always wrong and unlawful to deprive a man of his free-will, *unless for his own or Society's good;* and even the former has to be done with great discrimination. Occultism regards all such promiscuous attempts as black magic and sorcery, whether conscious or otherwise.

Q. *Do the motive and character of the operator affect the result, immediate or remote?*

ANS. In so far as the hypnotizing process becomes under his operation either white or black magic, as the last answer shows.

Q. *Is it wise to hypnotize a patient not only out of a disease, but out of a habit, such as drinking or lying?*

ANS. It is an act of charity and kindness, and this is next to wisdom. For, although the dropping of his vicious habits will add nothing to his good Karma (which it would, had his efforts to reform been personal, of his own free will, and necessitating a great mental and physical struggle), still a successful 'suggestion' prevents him from generating more bad Karma, and adding constantly to the previous record of his transgressions.

Q. *What is it that a faith-healer, when successful, practises upon himself; what tricks is he playing with his principles and with his Karma?*

ANS. Imagination is a potent help in every event of our lives. Imagination acts on Faith, and both are the draughtsmen who prepare the sketches for *Will* to engrave, more or less deeply, on the rocks of obstacles and opposition with which the path of life is strewn. Says Paracelsus: "*Faith* must confirm the imagination, for faith establishes the *will* . . . Determined will is the beginning of all magical operations. . . . It is because men do not perfectly imagine and believe the result, that the arts (of magic) are uncertain, while they might be perfectly certain." This is all the secret. Half, if not two-thirds of our ailings and diseases are the fruit of our imagination and fears. Destroy the latter and give another bent to the former, and nature will do the rest. There is nothing sinful or injurious in the methods *per se.* They turn to harm only when belief in his power becomes too arrogant and marked in the faith-healer, and when he thinks he can *will* away such diseases as need, if they are not to be fatal, the immediate help of expert surgeons and physicians.

—H.P.B.

# THE INCREMENT OF CENTURIES

IN the field of religious controversy, it is common practice to debate the relative merits of teachers and founders of religion, with manifestos of devotion and loyalty, accompanied by partisan pleas. The student of Theosophy has little interest in such claims, since what is debated has almost nothing to do with the stature of the personages involved, concerning, instead, the security of the various believers rather than the independent validity of what is believed.

Yet that there are differences and distinctions among what great teachers have thought can hardly be denied. To understand these differences and distinctions, which exist despite the radical unity, at their source, of all the great religions, is a part of the study of Theosophy and of the Theosophical Movement.

Primary in creating these differences is the stage of human understanding of those who are to be taught. The "ideal" means of communication of truth is of course the Secret Doctrine itself, of which is said:

> The Secret Doctrine is the accumulated Wisdom of the Ages, and its cosmogony alone is the most stupendous and elaborate system: *e.g.*, even in the exotericism of the Puranas. But such is the mysterious power of Occult symbolism, that the facts which have actually occupied countless generations of initiated seers and prophets to marshal, to set down and explain, in the bewildering series of evolutionary progress, are all recorded on a few pages of geometrical signs and glyphs. (*S.D.* I, 272.)

How different the exhaustive discussions, explanations, and rich variety of example and illustration found in *The Secret Doctrine* itself, which is comprised of more than fifteen hundred pages, to say nothing of *Isis Unveiled* and H.P.B.'s other works! Some day, in a future too far off to be spoken of, instruction may be possible simply through the symbolism of a philosophic "alphabet" which the awakened intuitions of the race will have no difficulty in understanding; as men grow, we may conclude, the teachers will have less and less to say; but in the meantime the study of the truth about nature and life will continue to find expression in the vocabulary that is available—the language and speech of our relative ignorance; or, to put it another way, in the language of that degree of psycho-physical involvement which is typical of the humanity that is involved.

Mr. Judge throws light on the modes of teaching occult knowledge and the changes which follow according to cycles of civilization:

> With the single exception of the writings of Plato, no one in modern times had given the Western world any approximation to a complete philosophy, previous to the appearance of H. P. Blavatsky's *Secret Doctrine.* The writings of Plato are carefully veiled in the language of initiation. The *Secret Doctrine,* coming more than two millenniums later, and in an age of so-called Science, is addressed to the Scientific thought of the age, and hence considers the whole subject largely from the stand-point of Science. The present age is as deficient in philosophy as was the age of Plato in knowledge of science. It follows, therefore, that while the Secret Doctrine itself apprehends equally both philosophy and science, in addressing itself to the thought of an age it must recognize here, as it does everywhere, the *law of cycles* that rules in the intellectual development of a race no less than in the revolutions of suns and worlds, and so address the times from that plane of thought that is in the ascendant. It is just because analytical thought is in the ascendant, because it is the *thought-form* of the age, that the great majority of readers are likely to overlook the broad synthesis and so miss the philosophy of the Secret Doctrine.

What, precisely, is the principle involved in all these variations of the content and inclination of the human mind, obliging teachers who, in all likelihood, could easily communicate among themselves with a few "signs and glyphs," to undertake the much more exhaustive labors of expression in the prevailing human vocabulary?

Speaking of human evolution, H.P.B. says in *The Secret Doctrine* that the "Ego, progressing in an arc of ascending subjectivity, must exhaust the experience of every plane." (1, 330.) What can this mean? It must mean, primarily, that on each plane of experience, the Ego is made captive by the tendency to identify itself with the forms and materials of that plane. For any plane to have "reality" for us, it is necessary to feel identified with it—in other words, to regard it as "real." To "exhaust" this experience, then, would mean to wear out this sense of self-identification and thus become free of the illusion of its reality. This may take ages, or merely centuries, depending upon the scope of the plane.

A man may take up a book published a hundred years ago and find that its content deals with matters which seem wholly unimportant to him. The things discussed hold no relevance to his interests, but are involvements belonging to the past, which the present race, or that individual, has outgrown. Other phases of experience now engross

him—or rather, other *interpretations* of experience grip his mind, since the basic categories of experience can change very little in a century, or in a much longer period of time. What changes is the human sense of reality, of what is "important." Human self-consciousness, so long as we remain bound by the obligatory cycle of reincarnation, will always be involved in some version of "reality," which seems all-important at the time. It is this which returns us to birth again and again. The teachers, therefore, must address us in the terms of that version of reality; otherwise, we will not hear. "Whatever the path taken by mankind, that path is mine, O son of Pritha."

So, between a Paracelsus and an H.P.B., or between a Mesmer and an H.P.B., there is always an increment of collective psycho-manasic experience, making the difference between the teachers, and the difference between what they teach. From Paracelsus to H.P.B. occurred a measure of "exhaustion" of experience, making possible another way of looking at life and nature. But with exhaustion of one level of experience must come a fresh involvement—which means the creation of a new vocabulary. The vocabulary which H.P.B. was largely required to use, as Mr. Judge points out, is the vocabulary of science. And, as the closing section of the *Key* suggests, much of the work of the present generation of students of Theosophy lies in the development of a more philosophical terminology, by means of which the teacher and teachers of the future will be enabled to deal more directly with the content of the Wisdom Religion.

Again, as *The Secret Doctrine* says:

> The evolution of the GOD-IDEA proceeds apace with man's own intellectual evolution. So true it is that the noblest ideal to which the religious Spirit of one age can soar, will appear but a gross caricature to the philosophic mind in a succeeding epoch! The philosophers themselves had to be *initiated into perceptive mysteries,* before they could grasp the correct idea of the ancients in relation to this most metaphysical subject. (I, 326.)

It is this increment of intellectual evolution which is taken advantage of by each succeeding teacher, the effort being to help the men of the age to come a bit closer to the "perceptive mysteries," and, in the case of the few, to enter into the circle of actual initiation.

So, for the determined student, it is never a question of the "greatest" teacher, but a question of the teacher who is able to "speak to his condition." In the sphere of the Theosophical Movement, that teacher

is always the one closest to his own time—who represents the *increment of growth* embodied in that time, and who prepares the way for further development on that basis.

*The Secret Doctrine* and the other writings of H.P.B., plus the works of William Q. Judge, embody the increment of growth for the present generation. They possess the particular genius of instruction for our time. And their teachings provide raw materials out of which many persons of our age may develop the increment of growth that will lay the basis for other, wider developments. In noting this, however, we may remember that "it will take centuries before much more is given" from the resources of occult knowledge.

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## A "Subjective" Movement

It is theosophy *per se,* not any individual Theosophist, on whose behalf universal omniscience is claimed. The two—Theosophy and a Theosophical Society—as a vessel and the *olla podrida* it contains, must not be confounded. One is, as an ideal, *divine* Wisdom, perfection itself; the other a poor, imperfect thing, trying to run *under,* if not *within,* its shadow on Earth. No man is perfect; why, then, should any member of a T.S. be expected to be a paragon of every human virtue? And why should the whole organization be criticized and blamed for the faults, whether real or imaginary, of some of its "Fellows," or even its Leaders? Never was the Society, as a concrete body, free from blame or sin—*errare humanum est*—nor were any of its members. Theosophy is the soul of its Society; the latter the gross and imperfect body of the former. Hence those modern Solomons who *will* sit in the Judgment Seat and talk of that they know nothing about, are invited before they slander theosophy or any theosophists to first get acquainted with both.

—H. P. Blavatsky

# YOUTH-COMPANIONS ASK— AND ANSWER

*EVERYONE, whether young or old, often reaches the point—or perhaps rather passes through a stage—of finding it difficult to attend a theosophical lecture and come away with any idea worth thinking about—an idea, that is, that pertains to the subject or talk for the evening. Of course, he senses that this is because he is not giving of himself to the meeting, not throwing forth energy or creative thought, but it is too simple just to say, well one should read and study more; the fact simply is that he is in a rut. Words spoken or ideas expressed fall upon ears that say: "Yes, yes, but I have heard that all before!"—no new seed idea has been generated or awakened. This is a definite problem, for hardly anyone can be sure of being exempt from this sort of experience. Could this be discussed?*

(*a*) When this point is reached, one might consider the idea of broadening the scope of his experience by listening to lectures at various churches, to gain perspective from what is actually being done in the liberal humanistic church movement. Further, a Quaker meeting, or a Baptist or Fundamentalist gathering would furnish a sort of "dipping into" the Christian stream of approaches toward religion, and could net a more sympathetic understanding of church-goers, as well as specific information. Such a project however, should never be attempted with the intent of belittling or condemning these churches, for then, of course, the whole point would be missed—that of enriching one's study of Theosophy. Similar values can perhaps be gotten from reading books dealing with an analysis of the progress of the Christian religion. If both the method of direct observation and the method of reading a scholarly appraisal of the larger subject are employed, more can be gleaned.

There are doubtless other areas of experience which can be profitable in the same way. For example, one could visit gatherings of Theosophical groups other than U.L.T. to observe different approaches to the study of Theosophy. This first-hand contact with the groups could be augmented by reading appropriate sections in *The Theosophical Movement* dealing with their history in terms of the larger movement. It would be of value, too, to look through a few of the books which various Theosophical groups have put out concerning Theosophy.

College students do not appear to lack "fresh approaches" in their study of Theosophy. Some classes could be taken by the person who is not currently attending school in the pertinent areas of psychology, philosophy, science, and history. In addition to a general broadening of one's education, this would acquaint one with the current trend of academic thought on these subjects. The Lookout section in THEOSOPHY explores the significance of these trends as they relate to Theosophy.

The importance of studying the Theosophical books themselves in meeting the problem should not be slighted. Not only do they represent the original, uninterpreted sources for the student, but they also provide an opportunity to discover the ramifications of some ideas which are not considered in such detail by lecturers. Too, the benefits of an individual study schedule involving any subject cannot be overestimated, and must be even more important when dealing with problems of philosophy. A fuller and more lasting understanding of Theosophy cannot help but be the product. Articles in THEOSOPHY which are appropriate to the book being studied might be of assistance.

The main value of these suggested avenues of action are that they are educational, thus providing a larger number of meaningful and provocative points of contact with Theosophical study, and encourage the student to participate actively and creatively in whatever he undertakes. They also place him in a good position to benefit from a Theosophical lecture and to ask interesting questions afterwards.

(*b*) It is quite likely that one who, after many years of attending the Theosophical lectures, finds himself unable to do anything constructive with them, has tried various formulas to "get his mind going." Sometimes the intellectual approach of solving such a problem works quite well; but other times the lower manasic nature is just too sluggish and has too much hold. Thus, other approaches must be taken, especially if the person in question is not involved quite extensively, or has not *been* involved, in the academic world of thought and discipline. Academic training might very well not be completely thorough, and many times less than ideal, but it does provide the student with disciplines of the intellect—and the discipline of its regular, periodic application. This sort of education is extremely valuable when the person is thrown out into the world to do his own searching and educating.

There appear to be two ways by which one might go about solving this difficulty. One would be simply taking the ideas that interest one at the time and developing them in line with at least one theosophical principle or doctrine. The reading of novels is quite popular, and, if the calibre of the novel is at all good, thought may be stimulated through the identification of the reader with the characters and involvements in the story. The same may hold true for the motion picture or legitimate theatre. And unless one comes away from viewing a production with *some* kind of thought which carries him into dimensions of the philosophy of Theosophy, unless he makes his "living vicariously" through the cinema or stage a part of his thinking in some constructive way, he is really not even enjoying the entertainment to its fullest.

This type of correlation would seem the very easiest thing to do; it may be limited, but for a start it is attempting to take the things that one does anyway and to identify them with that which he calls his philosophy of Theosophy.

The second or other way of breaking through this inability to participate in any way in lectures would be to take perhaps just a few minutes before attending the lecture to find out what the lecture is about. Recall what you can from previous dealings with the subject and your own thoughts or impressions on the topic. Perhaps this would also lead to looking into a theosophical book to look up some half-remembered statement that sheds a little light on the topic to be discussed. This way, one would be attending the talk with the attitude of having spent some thoughts of his own on the subject, not just there to listen to thoughts being considered by the speaker.

At any rate, the surest way to begin, no matter what the formula, is to start where you are and with what thoughts interest you at the time and try to identify them with the philosophy of Theosophy—not necessarily the doctrine, but the philosophy.

# ARCHAIC HISTORY

THE cataclysm that annihilated the choicest sub-races of the fourth Race, or the Atlanteans, was slowly preparing its work for ages. Poseidonis, so called, belongs to historical times, though its fate begins to be realized and suspected only now. It can be asserted that every root-race is separated by a catastrophe, a cataclysm—the basis and historical foundation of the fables woven later on into the religious fabric of every people, whether civilized or savage, under the name of "deluges," "showers of fire," and such like.

That "no appreciable trace is left" of such high civilizations is due to several reasons. One of these may be traced chiefly to the inability, and partially to the unwillingness (or shall we say congenital spiritual blindness of the age) of the modern archaeologist to distinguish between excavations and ruins 50,000 and 4,000 years old, and to assign to many a grand archaic ruin its proper age and place in prehistoric times. For the latter the archaeologist is not responsible, for what criterion, what sign has he to lead him to infer the true date of an excavated building bearing no inscription? And what warrant has the public that the antiquary and specialist has not made an error of some 20,000 years?

A fair proof of this we have in the scientific and historic labelling of the Cyclopean architecture. Traditional archaeology bearing directly upon the monumental is rejected. Oral literature, popular legends, ballads and rites, are all stifled in one word—superstition; and popular antiquities have become fables and folk-lore. The ruder style of Cyclopean masonry, the walls of Tyrius, mentioned by Homer, are placed at the farthest end—the dawn of pre-Roman history; the walls of Epirus and Mycenae—at the nearest. The latter are commonly believed the work of the Pelasgi and probably of about 1,000 years before the Western era. As to the former, they were hedged in and driven forward by the Noachian deluge till very lately—Archbishop Usher's learned scheme, computing that earth and man "were created 4,004 B.C.," having been not only popular but actually forced upon the educated classes until Mr. Darwin's triumphs. Had it not been for the efforts of a few Alexandrian and other mystics, Platonists, and heathen philosophers, Europe would have never laid her hands even on those few Greek and Roman classics she now possesses.

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NOTE.—Collated from the writings of H. P. Blavatsky.

And, as among the few that escaped the dire fate not all by any means were trustworthy—hence, perhaps, the secret of their preservation—Western scholars got early into the habit of rejecting all heathen testimony, whenever truth clashed with the dicta of their churches. Then again, the modern Archaeologists, Orientalists and Historians of the West . . . seem to dislike to allow any relic of archaism to antedate the supposed antiquity of the Jewish records. This is a ditch into which most have slipped.

The traces of ancient civilizations exist, and they are many. Yet, it is humbly suggested, that so long as there are reverend gentlemen mixed up unchecked in archeological and Asiatic societies; and Christian bishops to write the supposed histories and religions of non-Christian nations, and to preside over the meetings of Orientalists—so long will Archaism and its remains be made subservient in every branch to ancient Judaism and modern Christianity.

So far, archaeology knows but little of the sites of other and far older civilizations, except the few it has stumbled upon, and to which it has assigned their respective ages, mostly under the guidance of biblical chronology. Whether the West had any right to impose upon Universal History the untrustworthy chronology of a small and unknown Jewish tribe and reject, at the same time, every datum as every other tradition furnished by the classical writers of non-Jewish and non-Christian nations, is questionable. At any rate, had it accepted as willingly data coming from other sources, it might have assured itself by this time, that not only in Italy and other parts of Europe, but even on sites not very far from those it is accustomed to regard as the hotbed of ancient relics—Babylonia and Assyria—there are other sites where it could profitably excavate. The immense "Salt Valley" of Dasht-Beyad by Khorasson covers the most ancient civilizations of the world; while the Shamo desert has had time to change from sea to land, and from fertile land to a dead desert, since the day when the *first* civilization of the fifth Race left its now invisible, and perhaps forever hidden "traces" under its bed of sand.

Times have changed, are changing. Proofs of the old civilizations and the archaic wisdom are accumulating. Though soldier-bigots and priestly schemers have burnt books and converted old libraries to base uses; though the dry rot and the insect have destroyed inestimably precious records; though within the historic period the Spanish brig-

ands made bonfires of the works of the refined archaic American races, which, if spared, would have solved many a riddle of history; though Omar lit the fires of the Alexandrian baths for months with the literary treasures of the Serapeum; though the Sibyllene and other mystical books of Rome and Greece were destroyed in war; though the South Indian invaders of Ceylon "heaped into piles as high as the tops of the cocoanut trees" the *ollas* of the Buddhists, and set them ablaze to light their victory—thus obliterating from the world's knowledge early Buddhist annals and treatises of great importance: though this hateful and senseless Vandalism has disgraced the career of most fighting nations—still, despite everything, there are extant abundant proofs of the history of mankind, and bits and scraps come to light from time to time by what science has often called "most curious coincidences." Europe has no very trustworthy history of her own vicissitudes and mutations, her successive races and their doings, what with their savage wars, the barbaric habits of the historic Goths, Huns, Franks, and other warrior nations, and the interested literary Vandalism of the shaveling priests who for centuries sat upon its intellectual life like a nightmare, an antiquity could not exist for Europe. And, having no Past to record themselves, the European critics, historians and archaeologists have not scrupled to deny one to others—whenever the concession exacted a sacrifice of biblical prestige.

No "traces of old civilizations" we are told! What about the Pelasgi —the direct forefathers of the Hellenes, according to Herodotus? What about the Etruscans—the race mysterious and wonderful, if any, for the historian, and whose origin is the most insoluble of problems? That which is known of them only shows that could something more be known, a whole series of prehistoric civilizations might be discovered. A people described as are the Pelasgi—a highly intellectual, receptive, active people, chiefly occupied with agriculture, warlike when necessary, though preferring peace; a people who built canals as no one else, subterranean water-works, dams, walls, and Cyclopean buildings of the most astounding strength; who are even *suspected* of having been the inventors of the so-called Cadmean or Phoenician writing characters from which all European alphabets are derived—who were they? Could they be shown by any possible means as the descendants of the biblical *Peleg* their high civilization would have been thereby demonstrated, though the antiquity would still have to be dwarfed to 2247 B.C.

Shall the Easterns like the Westerns be made to believe that between the high civilizations of the pre-Roman (and we say—*pre-historic*) *Tursenoi* of the Greeks, with their twelve great cities *known* to history; their Cyclopean buildings, their plastic and pictorial arts, and the time when they were a nomadic tribe "first descended into Italy from their northern latitudes"—only a few centuries elapsed? Shall it still be urged that the Phoenicians with their Tyre 2750 "B.C." (a chronology accepted by Western history), their commerce, fleet, learning, arts, and civilization, were only a few centuries before the building of Tyre but "a small tribe of Semitic fishermen"? Or, that the Trojan war could not have been earlier than 1184 B.C., and thus *Magna Graecia* must be fixed somewhere between the eighth and the ninth century "B.C.," and by no means thousands of years before, as was claimed by Plato and Aristotle, Homer and the Cyclic Poems, derived from, and based upon, other records millenniums older? If the Christian historian, hampered by his chronology, and the free-thinker by his lack of necessary data, feel bound to stigmatize every non-Christian or non-Western chronology as "obviously fanciful," "purely mythical," and "not worthy of a moment's consideration," how shall one, wholly dependent upon Western guides get at the truth?

And if these incompetent builders of Universal History can persuade their public to accept as authoritative their chronological and ethnological reveries, why should the Eastern student, who has access to quite different—and we make bold to say, more trustworthy—materials, be expected to join in the blind belief of those who defend Western historic infallibility? He believes—on the strength of the documentary evidence, left by Yavanacharya (Pythagoras) 607 B.C. in India, and that of his own national "temple records," that instead of giving hundreds we may safely give thousands of years to the foundation of *Cumaea* and *Magna Graecia,* of which it was the pioneer settlement. That the civilization of the latter had already become effete when Pythagoras, the great pupil of Aryan Masters went to Crotona. And, having no biblical bias to overcome, he feels persuaded that, if it took the Celtic and Gaelic tribes *Britannicae Insulae,* with the ready-made civilizations of Rome before their eyes, and acquaintance with that of the Phoenicians whose trade with them began a thousand years before the Christian era; and to crown all with the definite help later of the Normans and Saxons—two thousand years before they could build their medieval cities, not even remotely comparable with those

of the Romans; and it took them two thousand five hundred years to get half as civilized; then, that instead of that hypothetical period, benevolently styled the childhood of the race, being within easy reach of the Apostles and the early Fathers, it must be relegated to an enormously earlier time.

Surely if it took the barbarians of Western Europe so many centuries to develop a language and create empires, then the nomadic tribes of the "mythical" periods ought in common fairness—since they never came under the fructifying energy of that Christian influence to which we are asked to ascribe all the scientific enlightenment of this age—be allowed ten thousand years to build Tyres and their Veii, their Sidons and Carthagenes. As *other* Troys lie under the surface of the topmost one in the Troad; and other and higher civilizations were exhumed by Mariette Bey under the stratum of sand from which the archaeological collections of Lepsius, Abbott, and the British Museum were taken; and six Hindu "Delhis," superimposed and hidden away out of sight, formed the pedestal upon which the Mogul conqueror built the gorgeous capital whose ruins still attest the splendour of his Delhi; so when the fury of critical bigotry has quite subsided, and Western men are prepared to write history in the interest of truth alone, will the proofs be found of the cyclic law of civilization. Modern Florence lifts her beautiful form above the tomb of Etruscan Florentia, which in her turn rose upon the hidden vestiges of anterior towns. And so also Arezzo, Perugia, Lucca, and many other European sites now occupied by modern towns and cities, are based upon the relics of archaic civilizations whose period covers ages incomputable, and whose names Echo has forgotten to even whisper through the "corridors of Time."

When the Western historian has finally and unanswerably proven who were the Pelasgi, at least, and who the Etruscans, and the as mysterious Iapygians, who seem also to have had an earlier acquaintance with writing—as proved by their inscriptions—than the Phoenicians, then only may he menace the Asiatic into acceptance of his own arbitrary data and dogmas. Then also he may tauntingly ask "how it is that no appreciable trace is left of such high civilizations as are described in the Past?"

"Is it supposed that the present European civilization with its offshoots . . . can be destroyed by any inundation or conflagration?" More easily than was many another civilization. Europe has neither the

titanic and Cyclopean masonry of the ancients, nor even its parchments, to preserve the records of its "existing arts and languages." Its civilization is too recent, too rapidly growing, to leave any positively indestructible relics of either its architecture, arts or sciences. What is there in the whole of Europe that could be regarded as even approximately indestructible, without mentioning the debacle of the geological upheaval that follows generally such cataclysms? Is it its ephemeral palaces, its theatres, railways, modern fragile furniture: or its electric telegraphs, phonographs, telephones, and micrographs? While each of the former is at the mercy of fire and cyclone, the last enumerated marvels of modern science can be destroyed by a child breaking them into atoms. When we know of the destruction of the "Seven World's Wonders," of Thebes, Tyre, the Labyrinth, and the Egyptian pyramids and temples and giant palaces, as we now see slowly crumbling into the dust of the deserts, being reduced to atoms by the hand of Time—lighter and far more merciful than any cataclysm—the question seems rather the outcome of modern pride than of stern reasoning. Is it your daily newspapers and periodicals, rags of a few days; your fragile books bearing the records of all your grand civilization, withal liable to become annihilated after a few meals are made on them by the white ants, that are regarded as invulnerable?

And why should European civilization escape the common lot? It is from the lower classes, the units of the great masses who form the majorities in nations, that survivors will escape in greater numbers; and these know nothing of the arts, sciences, or languages except their own, and those very imperfectly. The arts and sciences are like the phoenix of old: they die but to revive. "The rush, the progress, and the abnormal rapidity with which one discovery follows the other, ought to be a sign to human intuition that what you look upon in the light of 'discoveries' are merely *rediscoveries,* which, following the law of gradual progress, you make more perfect, yet in enunciating, you are not the first to explain them." We learn more easily that which we have heard about, or learnt in childhood. If, as averred, the Western nations have separated themselves from the great Aryan stock, it becomes evident that the races that first peopled Europe were inferior to the root-race which had the Vedas and the pre-historic Rishis. That which your far-distant forefathers had heard in the secrecy of the temples was not lost. It reached their posterity, which is now simply improving upon details.

# THE HEART OF BEING

PULSATION—motion and rest, continually alternating—is the law of Nature and of the human heart. What breaks the regularity of the vigorous rhythm of the normal heartbeat?

Consider the life of man: Broadly speaking, it lends itself to division into (1) what precedes the history of mind; (2) the development of the richly promising powers of mind; and (3) the wholly unpredictable outcome.

To the first division which is, so to say, the stage set for the mind to act upon, belongs every conceivable distinction whether of rank or place or time or circumstance. This is *genus Homo,* the mass-man. And the unit of the respective species, being identified with the divers distinctions, is betimes cared for, cajoled, feted, diagnosed, and given the "last rites" in due course of time.

Our concern is with the second category, the mind-man, which comprises the real life of the individual. When does it begin? It is selective, deliberate, fearless of risks and hazards, tolerant, responsible.

Thus, associated with Mind, are choice, discrimination, fearlessness, patience, integrity—not simply thought, but also will and feeling. Save for that rare phenomenon, the utter and complete materialist, who calculatingly and cruelly, would bend the whole of Nature's will to serve his own selfish ends, feeling is never separate from thinking. Consciousness is *awareness* in some degree.

*The Secret Doctrine* (1, 210) tells of the "spiritual conceptions" of an early humanity:

> During its early beginnings, psychic and physical intellect being dormant and consciousness undeveloped, the spiritual conceptions of that race were quite unconnected with its physical surroundings. That *divine* man dwelt in his animal—though externally human—form; and, if there was instinct in him, no self-consciousness came to enlighten the darkness of the latent fifth principle. When, moved by the law of Evolution, the Lords of Wisdom infused into him the spark of consciousness, the first feeling it awoke to life and activity was a sense of solidarity, of one-ness with his spiritual creators. As the child's first feeling is for its mother and nurse, so the first aspirations of the awakening consciousness in primitive man were for those whose element he felt within himself, and who yet were outside, and independent of him. DEVOTION arose out of that feeling, and became the first and foremost motor in his nature; for it is the only one which is natural in our heart, which is innate in us, and which we find alike in human babe and the young of the animal.

Why is the outcome unpredictable? Mind—the directive force of Destiny—*meets with itself* in a maze of past Karma: result of paths of effort pursued, lines of interest followed, grooves of thought worn deep. The interrelationship, interlinkage, and interplay of karmic lines —electrical and magnetic in nature—provides not only the stage, but also the plot of the play in which the mind-man (the Ego) is to engage. Will it be a glorious engagement, the "glorious unsought fight which only fortune's favored soldiers may obtain"? Or will it be a hopeless involvement, a labyrinthine wandering through suggested possibilities of fame and fortune and pleasures and possessions, along false leads of religionism and materialism and hypnotic suggestion until, bewildered and baffled, and finally frustrated, there can be seen no hope of "escape" from Karma. Superimpose, one upon another, hundreds of arabesques and then, pray, try to follow a single line of the intricate tracery. Wherein, then, lies promise of success? Without the guidance of an "Ariadne's thread" the "wandering soul's" doom is sealed—until another incarnation. What says the Sage Patanjali in his Yoga Aphorisms?

> From these works [(1) pure in action and motive, (2) dark, such as that of infernal beings, (3) that of the general run of men, pure-dark, (4) that of the ascetic which "is neither pure nor dark, but is peculiar to itself"] there results in every incarnation, a manifestation of only those mental deposits which can come to fructification in the environment provided.
>
> Although the manifestation of mental deposits may be intercepted by unsuitable environments, differing as to class, place, and time, there is an immediate relation between them, because the memory and the train of self-reproductive thought are identical.
>
> The mental deposits are eternal because of the force of the desire which produced them.

What is the connection between heart and mind? And, "Who can minister to a *mind* diseased?" What is the "Ariadne's thread" of guidance out of the labyrinth of passions and desires and misconceptions and false hopes through which the mind-man is wandering? The commentary on the above-quoted Aphorism says, in part:

> All mental deposits result from a desire for enjoyment, whether it be from a wish to avoid in the next life certain pain suffered in this, or from the positive feeling expressed in the desire, "may such and such a pleasure always be mine."

In the next Aphorism, Patanjali continues:

> As they [the mental deposits] are collected by cause, effect, substratum, and support, when those are removed, the result is that there is a non-existence of the mental deposits.

While, then, the mental deposits will remain during "eternity" if left to themselves—being always added to by new experiences and similar desires—yet they may be removed by removing producing causes.

Let us take as a homely illustration the fruit made famous to the Biblical world through the 'fall' of Adam: the apple. Enjoyment and satisfaction is experienced as the fleshy, edible portion of the fruit is eaten, and no thought is given to the unconsumed core which is the perpetuating portion of the fruit. And the seeds, in their papery or leathery envelopes—like unsuspected mental deposits—remain potential but unproductive until the conditions are ripe ("I am Time matured," said Krishna), and may then bring forth an unnumbered yield *after its own kind.* "The only direct product of Karma is Karma."

As Mind is the directive force of Karma—the plane of action, so Heart is the source of the perpetuating power of Karma—the core of being. The "intellect" aspect of mind is cold and calculating, administrative and *power*-full, one-pointed, excluding moral considerations. The "intelligence" aspect of mind is a plastic Potency, tending toward universality in action and order in the natural processes, toward Brotherhood as the One Power. The heart is the seat of Devotion, whatever may be the nature of the object of that devotion. Single-hearted devotion therefore *may* be good; it may be vicious and violent, morbid or mean. If it is *selfish,* its moral overtone through the "lifetime's meditation," will emerge on the physical plane, not necessarily in sickness, but in sickliness. The Upanishadic phrase, "When all the knots of the heart are untied" has true significance for the Soul.

The scriptures, the works of Holy Men—men made "whole," whose natures are perfected—speak the same language, tell the same tale, voice the same admonitions, impart the same instructions. In her preface to *The Voice of the Silence,* H. P. Blavatsky said the treatises found therein, derived from *The Book of the Golden Precepts,* would be of interest only to those who appreciate the words of Krishna-Christos, called the "Higher Self" in the *Bhagavad-Gita.* William Q. Judge, in his preface to *Patanjali's Yoga Aphorisms,* says: "This book is meant for sincere students, and especially for those who have some glimmering of what Krishna meant, when in Bhagavad-Gita he said, that after

a while spiritual knowledge grows up within and illuminates with its rays all subjects and objects." And Robert Crosbie says, in his *Notes on the Bhagavad-Gita*:

> The psychology of the Gita and the ancient sages classifies the *moral* states, treating the mental states as mere effects produced by moral conditions. Herein lies the secret of the hold the Gita has had all down the ages, and continues to have increasingly. It lays bare unsuspected bases of error; it discloses the most subtle forms of self-delusion; it marks out the true course so painstakingly that the dullest mind cannot fail to grasp a clear perception of the path to true knowledge.

Heart-burial, the burial of the heart apart from the body, was an ancient practice, and in medieval Europe was fairly common. The special reverence shown towards the "heart," as symbol of the higher sentiments, is doubtless due to its early poetic association with man's affections, courage, and conscience.

Patriotism, love of country, is a concern of the heart. It is a noble, *expansive* sentiment, a willingness to die for other than self or family. Or again, as with Kosciuszko and Lafayette and Thomas Paine, it is a readiness to fight, and if need be to die, for another nation, in a foreign land. To fight for liberty (as Thomas Paine expressed it: "The world is my country! to do good is my religion") reaches beyond any ordinary concept of patriotism, for it results from a combination of the functions of Mind and Heart, and becomes what Robert Crosbie termed "intelligent patriotism." Asked if a definition of intelligent patriotism could be given, he said:

> The question is one of Intelligence as applied to patriotism. . . . A truly intelligent patriotism would consider the individual as an integral part of the nation to which he belonged; the nation as an integral part of the assemblage of nations which constitute humanity as a whole. As every individual is born into a physical body through parents of some race or nation, and thus into the world of men, the karma of each such birth indicates the opportunity of one so born, to eradicate in himself the defects of the family through which he came, and through the family the defects of the nation, for national defects are the sum total of all the individuals composing it, and the eradication of these defects begins and ends with the individual. Intelligent patriotism would therefore consist in doing our whole duty in that station where our karma has placed us, to our family, and to humanity as being made up of individuals, families and nations, while recognizing all as being the same in kind and differing only in degree. If our family duties are well and wisely performed, our

duties to the nation and to humanity would, to a great extent take care of themselves. By "family duties" and "national duties" is not meant false attachment to family or nation as a means of pride, pleasure-hunting or sensuality, but in cultivating and elevating the higher sentiments and emotions of ourselves and of our family, and utilizing them for the performance of our duty to the nation and humanity in general.

Is duty then, the Ariadne's thread? If so, and the wish to perform duty is sincere, how avoid involvement? Clear vision is imperative. The actors cannot see the play, for they are participants in it; the Director looks on—like the perceiving mind—and is not involved. His Will provides a focus for concerted efforts.

Involvement of mind in circumstance and experience, Patanjali calls the "modifications of the thinking principle." Hindering of the modifications of the thinking principle is effected by means of exercise and dispassion, or the discipline of concentration on the work at hand and the overcoming of desires. Maintaining the *attitude of the Perceiver* while performing duties—this is the Ariadne's thread.

*Ishwara* is a spirit, untouched by troubles, works, fruits of works, or desires.

In *Ishwara* becomes infinite that omniscience which in man exists but as a germ.

*Ishwara* is the preceptor of all, even of the earliest created beings, for He is not limited by time.

His name is OM.

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## Two Levels of Growth

Our conscious lives are our surface lives, and upon our association with nature at the deeper levels, upon our wider and true selves, nature herself draws down the blind. She would have us, undistracted, attend only to this place and this moment, the events of here and now. By our bodily senses we are limited to the realm of Becoming, pre-engaged with a particular part of the universe, to the immediate surroundings of our daily lives, which are at this present our instant and direct concern. Our senses are our guides to action in a restricted field. For that field only nature has given us eyes and ears; and with it alone, that is with sensible things, the intellect and its servant the brain are qualified to deal. Yet to conclude that field the beginning and the end of things were sheer delusion.

—W. MACNEILE DIXON

# THOUGHTS ON EVOLUTION

(*Concluded*)

A QUESTION that naturally suggests itself is, How does the plan in universal Mind finally objectify itself into a manifested world? An outline of this transition is given in the first Sloka, Stanza III, of the *Book of Dzyan*: "The last vibration of the Seventh Eternity thrills through Infinitude. The Mother swells, expanding from within without, like the bud of the lotus." The process of transfer begins within, and towards the close of Pralaya—"the last Vibration of the Seventh Eternity." This appears to be the last stage in the progressive development in consciousness of the evolutionary Plan. This is further borne out by H.P.B.'s answer to the question on page 93 of the *Transactions*: "Does the commencement of Time as distinguished from Duration, correspond to the appearance of the manifested Logos?" The substance of the answer is that the process begins in the yet noumenal, or out of Space and Time, and ends *in* Space and Time, or the phenomenal sphere. Said the Teacher: "Certainly it cannot do so earlier. But 'the seventh Vibration' applies to both the First, and to the manifested Logos—the First out of Space and Time, the second, when Time has commenced. It is only when 'the mother swells' that differentiation sets in, for when the first Logos radiates through primordial and undifferentiated matter there is as yet no action in Chaos. 'The last vibration of the Seventh Eternity' is the first which announces the Dawn, and is a synonym for the First or unmanifested Logos. There is no Time at this stage. There is neither Space nor Time when beginning is made; but it is all in Space and Time, once that differentiation sets in."

We have quoted the part of H.P.B.'s answer which indicates that a certain degree of awakening after the long cosmic "Night" occurs before Time, as measured in astronomical periods, has commenced, or, in the words of the answer, it occurs "out of Time and Space." The very words, even in their English translation, "The Last Vibration of the Seventh Eternity Thrills Through Infinitude," are fraught with mantramic power, and evoke an image of sound as from a mighty trumpet alerting the now fully rested life to bestir itself and prepare for the new "Day." This vibration which announces the Dawn seems

to be the *Nada Brahma,* or Divine Resonance, mentioned by William Q. Judge in his article entitled *Aum*: "Now we may consider that there is pervading the whole universe a single homogeneous resonance, sound, or tone, which acts, so to speak, as the awakener, or vivifying power, stirring all the molecules into action. This is what is represented in all languages by the vowel *a,* which takes precedence of all others. This is the word, the *verbum,* the *Logos* of St. John of the Christians, who says: 'In the beginning was the Word, and the word was with God, and the word was God.' This is creation, for without this resonance or motion among the quiescent particles, there would be no visible universe."

The vibration heralding the Dawn might also be thought of as "The Desire that first arose in It," of the *Rig Veda.* The word *Kama,* now generally used to designate the lower and personal passions and desires, originally had, as it still has, a highly spiritual meaning. It meant the same as the divine Compassion, the Law of LAWS, the law of Love eternal, of *The Voice of the Silence.* Here are some passages which appear both in *The Secret Doctrine* and in the Theosophical *Glossary* under the term *Kamadeva*: "For Kama, again, is in the Rig Veda the personification of that feeling which leads and propels to creation. He was the *first* movement that stirred the ONE, after its manifestation from the purely abstract principle, to create. 'Desire first arose in It, which was the *primal germ of mind;* and which Sages, searching with their intellect, have discovered to be the bond which connects Entity with Non-Entity'," or *Manas* with pure *Atma-Buddhi.* (*S.D.* II, 176.) "The earlier Vedic description of Kama alone gives the key-note to what he emblematizes. Kama is the first conscious, *all embracing desire* for universal good, love, and for all that lives and feels, needs help and kindness, the first feeling of infinite tender compassion and mercy that arose in the consciousness of the creative ONE FORCE, as soon as it came into life and being as a ray from the ABSOLUTE." (*Glossary,* p. 170-71.) It is this "all embracing desire" which is the bond connecting Entity and non-Entity. In man or the microcosm, the Entity, *Manas,* is thus united with the non-Entity *Atma-Buddhi;* in the Macrocosm, this all-embracing Compassion is the bond which connects the Plan in Universal Mind during Pralaya with that Plan's conversion into an objective universe. It is through the inherent power of that which is no attribute, but verily the Law of LAWS, that the ever noumenal or

*ideal* universe emanates its visible and phenomenal counterpart, and constitutes its ensouling Spirit as long as the latter exists.

When manifestation, marked by the dual aspects of spirit and matter, has begun, there is also "that" which links spirit to matter, subject to object. That something, called by the occultists Fohat, corresponds, in a way, to the Desire or Divine Compassion that first arose in IT, and which is the bond that connects Entity with non-Entity. Kamadeva may be considered to be noumenally related to Fohat. How closely these resemble one another may be seen from the description of the functions of Fohat as given in the First Fundamental Proposition of the *Secret Doctrine.* "It [Fohat] is the 'bridge' by which the 'Ideas' existing in the 'Divine Thought' are impressed on Cosmic substance as the 'laws of Nature'. Fohat is thus the dynamic energy of Cosmic Ideation; or, regarded from the other side, it is the intelligent medium, the guiding power of all manifestation, the 'Thought Divine' transmitted and made manifest through the Dhyan Chohans, the Architects of the visible world." What are the Ideas existing in the Divine Thought, but the Plan contained in Universal Mind? This is further indicated by the fact that, when impressed on Cosmic substance, these Ideas become *laws*—the "laws of Nature." The expression "regarded from the other side," means here, most likely, regarded from the side or pole of the objective, material universe. It is then that the power of further vivifying cosmic substance of every degree, is accomplished through the medium of the Dhyan Chohans, the Architects of the visible World. This process of spiritualizing matter and finally raising it to "the stature, nature, and dignity of conscious god-hood," is the work of evolution, and goes on from the beginning to the end of the Manvantara.

Now, what the Dhyan Chohans do, every Manasic or Thinking Soul can and also does do, and this, of course, includes man as we know him, imperfect as he is. Man not only evolves like every other being, but, by reason of being man, he *guides and gives direction* to the onward sweep of evolution. The quality of that influence depends on the clarity of his perception of the Divine Plan of all evolution. As stated on page 280 (I) of the *Secret Doctrine*: "All [the Hosts of intelligent Powers and Forces] are entitled to the grateful reverence of Humanity, however, and man ought to be ever striving to help the divine evolution of *Ideas,* by becoming to the best of his ability a *co-worker with nature* in the cyclic task."

# THE ADEPTS AND MODERN SCIENCE

MODERN science is a bugbear for many a good Theosophist, causing him to hide his real opinions for fear they should conflict with science. But the latter is an unstable quantity, always shifting its ground, although never devoid of an overbearing assurance, even when it takes back what it had previously asserted. The views of scientific men have frequently been brought forward as a strong objection to the possibility of the existence of Adepts, Masters, Mahatmas, perfected men who have a complete knowledge of all that modern science is endeavoring to discover. Many trembling members of the society, who do not doubt the Masters and their powers, would fain have those beings make their peace with science, so that the views of nature and man put forward by the Mahatmas might coincide with the ideas of modern investigators. It will be profitable to try to discover what is the attitude of the Adepts towards modern science.

The question was raised quite early in the history of the Society in the correspondence which Mr. Sinnett had with the Adept K. H. in India, and there is in the answers published by Mr. Sinnett in the *Occult World* enough to indicate clearly what is the attitude of such beings to modern science. That book will often have to be referred to in future years, because the letters given in its pages are valuable in more senses than has been thought; they ought to be studied by every member of the Society, and the ideas contained therein made a part of our mental furniture.

It is evident from the remarks made in the *Occult World* that the persons to whom the letters were written had a high respect for modern science; that they would have liked to see science convinced of the machinery of the occult Cosmos, with all that that implies; that they thought if modern scientific men could be convinced by extraordinary phenomena or otherwise about the Masters and Theosophy, very beneficial results to the Society would follow. There can be no doubt that if such a convincing were possible the results would have followed, but the hope of convincing our scientists seemed vain, because no way exists to alter the attitude of materialistic modern science except by a complete reform in its methods and theories. This would be a bring-

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NOTE.—This article, by Wm. Q. Judge, first appeared in the *Path* for August, 1893, and was last reprinted in THEOSOPHY for December, 1942.

ing back of ancient thought, and not agreeable to modern men. To pander in any way to science would be impossible to the Masters. They hold the position that if the rules and conclusions of nineteenth century science differ from those of the Lodge of the Brothers, then so much the worse for modern conclusions, as they must all be revised in the future. The radical difference between occult and modern materialistic science is that the former has philanthropy as its basis, whereas the latter has no such basis. Let us now see what can be discovered from the letters written by K. H. to Mr. Sinnett and another.

Mr. Sinnett writes, "The idea I had especially in my mind when I wrote the letter above referred to was that, of all tests of phenomena one could wish for, the best would be the production in our presence in India of a copy of the London *Times* of that day's date. With such a piece of evidence in my hand, I argued, I would undertake to convert everybody in Simla who was capable of linking two ideas together, to a belief in the possibility of obtaining by occult agency physical results which were beyond the control of modern science." To this he received a reply from K. H., who said: "Precisely because the test of the London newspaper would close the mouths of the sceptics it is inadmissible. See it in what light you will, the world is yet in its first stage of disenthralment, hence unprepared. . . . But as on the one hand science would find itself unable in its present state to account for the wonders given in its name, and on the other the ignorant masses would still be left to view the phenomenon in the light of a miracle, every one who would be thus made a witness to the occurrence would be thrown off his balance and the result would be deplorable." In this is the first indication of the philanthropic basis, although later it is definitely stated. For here we see that the Adepts would not do that which might result in the mental confusion of so many persons as are included in "ignorant masses." He then goes on to say: "Were we to accede to your desires, know you really what consequence would follow in the trail of success? The inexorable shadow which follows all human innovations moves on, yet few are they who are ever conscious of its approach and dangers. What are they then to expect who would offer to the world an innovation which, owing to human ignorance, if believed in will surely be attributed to those dark agencies that two-thirds of humanity believe in and dread as yet?"

Here again we see that Adepts will not do that which, however agreeable to science, extraordinary and interesting in itself, might result

in causing the masses once more to consider that they had proof of the agency of devils or other dreaded unseen beings. The object of the Adepts being to increase the knowledge of the greater number and to destroy dogmatism with superstition, they will not do that which would in any way tend to defeat what they have in view. In the letter quoted from, the Adept then goes on to show that the number of persons free from ignorant prejudice and religious bigotry is still very small. It is very true that such an extraordinary thing as the production of the *Times* in India across several thousand miles of ocean might convince even hundreds of scientific men of the possibility of this being done by a knowledge of law, but their belief would have but little effect on the immense masses of uneducated persons in the West who are still bound up in religious bigotry and prejudice. The Adept hints that "the inexorable shadow that follows all human innovations" would be a sudden blazing forth again of ignorant superstition among the masses, which, gaining force, and sweeping all other men along in the immense current thus generated, the very purpose of the phenomenon would then be negatived. On this the Adept writes a little further on, "As for human nature in general, it is the same now as it was a million years ago, prejudice based upon selfishness, a general unwillingness to give up an established order of things for new modes of life and thought—and occult study requires all that and much more —proud and stubborn resistance to truth if it but upsets the previous notion of things: such are the characteristics of the age." "However successful, the danger would be growing proportionately with success," that is, the danger would grow in proportion to the success of the phenomenon produced. "No choice would soon remain but to go on, ever crescendo, or to fall, in this endless struggle with prejudice and ignorance, killed by your own weapons. Test after test would be required and would have to be furnished; every subsequent phenomenon expected to be more marvelous than the preceding one. Your daily remark is that one cannot be expected to believe unless he becomes an eyewitness. Would the lifetime of a man suffice to satisfy the whole world of sceptics? . . . In common with many you blame us for our great secrecy. Yet we know something of human nature, for the experience of long centuries, aye of ages, has taught us. And we know that so long as science has anything to learn, and a shadow of religious dogmatism lingers in the hearts of the multitudes, the world's prejudices have to be conquered step by step, not at a rush." These simple remarks are

philosophical, historically accurate, and perfectly true. All spiritualistic mediums know that their visitors require test after test. Even the dabbler in psychic matters is aware that his audience or his friends require a constant increase of phenomena and results, and every earnest student of occultism is aware of the fact that in his own circle there are fifty unbelievers to one believer, and that the believers require that they shall see the same thing over again that others report.

Proceeding with this matter to another letter, the Adept says: "We will be at cross purposes in our correspondence until it has been made entirely plain that occult science has its own methods of research as fixed and arbitrary as the methods of its antithesis, physical science, are in their way. If the latter has its *dicta,* so also has the former." He then goes on to show that the person desiring to know their science must abide by their rules, and taking his correspondent as an illustration, he says: "You seek all this, and yet as you say yourself, hitherto you have not found sufficient reasons to even give up your modes of life, directly hostile to such communication." This means of course that scientific men as well as other inquirers must conform to the rules of occult science if they wish to know it, and must themselves change their modes of thought and action. He then goes on to analyze the motives of his correspondent, and these motives would be the same as those impelling science to investigate. They are described to be the desire to have positive proofs of forces in nature unknown to science, the hope to appropriate them, the wish to demonstrate their existence to some others in the West, the ability to contemplate future life as an objective reality upon knowledge and not faith, and to learn the truth about the Lodge and the Brothers. These motives, he says, are selfish from the standpoint of the Adepts, and this again emphasizes the philanthropy behind occult science. The motives are selfish because, as he says, "The highest aspirations for the welfare of humanity become tainted with selfishness if in the mind of the philanthropist there lurks a shadow of a desire for self-benefit, or a tendency to do injustice, even where these exist unconsciously to himself. Yet you have ever discussed but to put down the idea of a universal brotherhood, questioned its usefulness, and advised to remodel the Theosophical Society on the principle of a college for the special study of occultism."

The Adept makes it very clear that such a proposition could not be entertained, showing once more that Brotherhood, and not the study

of secret laws of nature, is the real object the inner Lodge has in view. Brotherhood as an object is the highest philanthropy, and especially so when connected with science.

In another letter, written after consultation with much higher Adepts, who have never been mentioned and who are utterly unknown even to Theosophists, being too high to be encountered, he takes up the same subject, saying "In conformity with exact science you define but one cosmic energy, and see no difference between the energy expended by the traveller who pushes aside the bush that obstructs his path and the scientific experimenter who expends an equal amount of energy in setting a pendulum in motion. We do; for we know there is a world of difference between the two. The one uselessly dissipates and scatters force; the other concentrates and stores it; and here please understand that I do not refer to the relative utility of the two, as one might imagine, but only to the fact that in the one case there is brute force flung out without any transmutation of that brute energy into the higher potential form of spiritual dynamics, and in the other there is just that. . . . Now for us poor unknown philanthropists no fact of either of these sciences is interesting except in the degree of its potentiality for moral results, and in the ratio of its usefulness to mankind. And what, in its proud isolation, can be more utterly indifferent to everyone and everything, or more bound to nothing but the selfish requisites for its advancement, than this materialistic science of fact? May I ask, then, what have the laws of Faraday, Tyndall, or others to do with philanthropy in their abstract relations with humanity, viewed as an intelligent whole? What care they for man as an isolated atom of this great and harmonious whole, even though they may be sometimes of practical use to him? Cosmic energy is something eternal and incessant; matter is indestructible: and there stand the scientific facts. Doubt them and you are an ignoramus; deny them, a dangerous lunatic, a bigot; pretend to improve upon the theories, an impertinent charlatan. And yet even these scientific facts never suggested any proof to the world of experimenters that nature consciously prefers that matter should be indestructible under organic rather than inorganic forms, and that she works slowly but incessantly towards the realization of this object—the evolution of conscious life out of unconscious material. . . . Still less does exact science perceive that while the building ant, the busy bee, the nidifacient bird, accumulates each in its own humble way as much cosmic energy in its potential form as a Haydn, a Plato, or a plough-

man turning his furrow. . . . The hunter who kills game for his pleasure or profit, the positivist who applies his intellect to proving that *plus* multiplied by *plus* equals *minus,* are wasting and scattering energy no less than the tiger which springs upon its prey. They all rob nature instead of enriching her, and will all in the degree of their intelligence find themselves accountable. . . . Exact experimental science has nothing to do with morality, virtue, philanthropy—therefore can make no claim upon our help until it blends itself with metaphysics. Being a cold classification of facts outside of man, and existing before and after him, her domain of usefulness ceases for us at the outer boundary of these facts; and whatever the inferences and results for humanity from the materials acquired by her method, she little cares. Therefore as our sphere lies entirely outside of hers,—as far as the path of Uranus is outside the Earth's,—we distinctly refuse to be broken on any wheel of her construction. . . . The truths and mysteries of Occultism constitute, indeed, a body of the highest spiritual importance, at once profound and practical for the world at-large, yet it is not as an addition to the tangled mass of theory or speculation that they are being given to you, but for their practical bearing on the interests of mankind."

We have in these extracts a clear outline of the exact position of the Adepts towards modern science, together with the statement of the reasons why they do not come forth by astounding phenomena to convince the world of their existence. The reason for the refusal is that the world is not ready, but is in such a condition that the end would be obstructed and damage be the result. Their attitude to modern science is that they accept the facts of science wherever they prove the truths of Occultism, but they consider modern science to be materialistic and also devoid of philanthropy. This we must admit to be the case, and as the student who has had experience in these matters knows for himself that the Adepts have the truth and possess a knowledge of nature's laws, he approves of their refusing to come down to science and of their demand that science must rise to them. He also knows that in the course of the cycles the mass of men will have been educated and developed to such a position that a new school, at once religious and scientific, will have possession of the earth and rule among all men who possess civilization.

—WILLIAM Q. JUDGE

# ON THE LOOKOUT

## Pearl Buck Writes of a Vision

*Letter from Peking,* a sensitive story from the pen of Pearl Buck, dramatically portrays the sort of experience to which Dr. J. B. Rhine and other ESP investigators give attention. (See report by Prof. Hornell Hart in Lookout for November.) *Letter* demonstrates, perhaps more effectively than laboratory investigation of "reports," how profoundly a person may be affected by such a happening:

> I was tired last night, and mildly discontented with myself because I had not completed the day. I did not open the book but went immediately to sleep. When I woke at a quarter past two, as I have said, my mind was clear and I was eager to read again in the light of fresh comprehension. I had only opened the book when I knew that I was not alone. I was not frightened, only filled with involuntary wonder. For I looked up and saw Gerald, standing just inside the closed door. He was sad and thin and much older. He had a short beard, his hair was cropped very short, and he wore Chinese clothes, not the robes of a gentleman but a uniform of the sort that students used to wear, made of dark stuff and the jacket buttoned to the throat. I could not see his form clearly, but his face was very clear. He smiled at me, his grave dark eyes suddenly bright. I think he put out his hand to me, but of this I am not sure, for I leaped from my bed and I cried out to him.

## Unmistakable Evidence

> I was stopped by a frightful agony in his face, but only for one instant. Then I ran to hold him in my arms, but he was gone. I stood where I had seen him stand. There was no one here and the floor was cold beneath my bare feet. I crept back into bed shivering and afraid. I have seen Gerald. I have no doubt of it. And I have seen him as he is now. It could not be a dream nor a trick of memory, else I would have seen him as he had been when we parted, his face as it looked when he stood on the dock at Shanghai.
>
> Now he was bearded, his hair was cut short, he wore the uniform he had always hated, even when his students put it on proudly. A prisoner's uniform, he had called it, lacking style and grace and always dingy blue or muddy grey. I had never seen him as I saw him now. Therefore it was no dream. I have seen matter transmuted into energy in his shape and form.
>
> It was impossible to sleep after that. I dressed and went downstairs and walked about the house until the pale dawn gleamed behind the mountains. I do not know what a vision means. Does it signify

life or death? I have no way of knowing. And why was his last look an agony?

. . . The quest ended today in a way so simple, so tragic, that I have no need to further search. A letter from Mei-lan, posted this time from Calcutta, tells me of Gerald's death. Gerald was shot while trying to escape from Peking.

## PHILOSOPHICAL BACKGROUND

The interesting thing about Mrs. Buck's approach, and the chief reason for noticing this passage in Lookout, is that she does not seem to regard such an occurrence as in any way extraordinary or miraculous. She dwells on the sort of preparation which apparently made the experience so vivid—a philosophical meditation which her principal character describes:

When I put Rennie's room in order after he left, I looked through his bookcase and found a thin small book whose title proclaimed it a simple and shortened exposition of the meaning of Einstein's theory of relativity, "for Simple Readers," the subtitle said. That surely am I, and I brought the book back to my own room. Simple as it declared itself, the book has so far confounded me. I am even more simple. I do not easily comprehend large abstract matters. I read the book faithfully, nevertheless, all but spelling the sentences over and over in my nightly efforts to understand them. I say this to prove that I am really not in the least psychic nor even very imaginative. I have a good practical brain and an excellent memory, and this is as far as I go.

After the fourth reading of the book, however, I suddenly understood the fundamental relationship between matter and energy. Oh, I muttered aloud—for I am ashamed to say that I am beginning to talk to myself sometimes, but only in the night when the house is altogether silent, except for creaking beams and crying wind—oh, but this is fascinating, this is exciting. The essence of matter is transmutable into energy. I can see that.

The comprehension came to me suddenly only night before last, and immediately I felt myself possessed by a strange soft peace.

## BELIEF IN GOD NOT REQUIRED

An AP release (Pasadena *Star News,* Sept. 12) states that "a belief in God is not required for an organization to qualify for property tax exemption under the State [California] Constitution, the State District Court of Appeal ruled yesterday." The rest of the item indicates the need for constant vigilance, lest we unwittingly lose any or all of our various "freedoms":

The Fellowship of Humanity of Oakland thus had upheld an Alameda County Superior Court ruling in its favor in an attempt to reclaim $321 in taxes paid under protest for the 1952-53 fiscal year.

The philosophical group had claimed tax exemption on the ground its property was used exclusively for religious worship. Tax officials appealed the Superior Court ruling on contention the Fellowship of Humanity did not pose belief in God as a condition of membership.

The 2-1 appellate court decision cited the First Amendment of the U.S. Constitution on freedom of religion. "The state has no power to decide the validity of the belief held by the group involved," the ruling held.

## Panel Assesses Vaccine

According to the Los Angeles *Times,* Sept. 29, "a panel of medical experts has reached the conclusion that mass immunization against Asian influenza does not make sense." This observation illustrates the importance of distinguishing between a generally philosophical reliance on the law of karma and the itch to try any sort of drug promising fast relief—especially those of a preventive nature.

Some of the "foremost experts on epidemic diseases" were members of the panel, among them Dr. Lowell Rantz, of Stanford, who said:

> If we were to give the vaccine to 1,000,000 persons across the board right now, we would have more deaths and illnesses from the vaccine than we have with the flu."

The *Times* continues:

> Dr. Donald M. Campbell, president of the Medical Society, commenting on the clamor for vaccine, said: "I'd say there is a good deal of hysteria or near-hysteria . . . I'm giving the vaccine only to relieve the near-hysteria."
>
> What induced this near-hysteria? Dr. Meyer suggested it arose from a deliberate campaign to sell the vaccine.

It is hardly surprising that "Dr. Carl Dauer of the Public Health Service intimated he thought some of the statements made in San Francisco were unfortunate."

## Another Questionable Food Chemical

As Lookout frequently points out, there is urgent need of amending the food laws. An article in the New York *Mirror* (June 10) makes the same point. In addition to chemicals already mentioned in Lookout, the *Mirror* Magazine names a new suspect:

> Just a few months ago, Dr. William E. Smith of the Cancer Prevention Committee, warned the present Congress of another great

hazard—the widespread practice of using stilbestrol pellets to fatten and tenderize poultry and livestock. Stilbestrol is a hormone, known to be cancer inciting, and so potent and dangerous that under the drug law it cannot be purchased without a physician's prescription. Its use is banned in Canada. Dr. Smith notified Representative Delaney that it is urgent that any bill to amend the food laws should include chemicals given to animals destined for use as foods.

### Use of Stilbestrol

When properly administered, the stilbestrol pellet is lodged at the base of the skull and is absorbed within 4 to 8 weeks, and no remains of the drug are supposed to be in poultry when it is eaten. Yet poultry men have written Congressmen admitting that "careful inspection at a good packing house revealed that 16 per cent of the chickens had pellets injected some place other than the head." This is especially dangerous because—

> Studies reveal that the drug, even when thoroughly absorbed and properly injected, tends to concentrate in the fat and the liver of treated animals and fowl, and much poultry is marketed before the absorbing period of 8 weeks is up. . . .
>
> Oven 30,000,000 chickens are drugged yearly and 4,000 pounds of stilbestrol is sold. The drug is now proposed for use in lambs, where it has been discovered to have spectacular effects. In the end, it will be impossible to judge how much stilbestrol is being taken in the average person's diet. . . .
>
> In spite of all this evidence, Congress cannot get around to enacting legislation though everyone is in agreement that the need for the pre-testing of food chemicals is urgent. . . . Chances are that unless considerable public pressure is brought to bear, the argument will go on and on. Our Congressmen are no closer to agreement now than they were seven years ago.

### Egyptians Had Electric Batteries

*Cannonade* (Aug.-Sept.), a house organ of the Cannon industries, brings a timely reminder of H.P.B.'s paraphrase (*Isis* I, 531) of an anonymous writer who "remarks that it is a great deal safer for us to mention what the Egyptians *did* know than what they *did not* know, for every day brings some new discovery of their wonderful knowledge." *Cannonade,* condensing from *The Laboratory,* published by Fisher Scientific Co., says:

> Evidence of man's first industrial use of electricity was discovered 20 years ago by a German archeologist, Wilhelm König, at the Iraq

Museum. A small hill on the outskirts of Baghdad was being dug away, and the remains of a Parthian town were revealed. The Museum at once began scientific excavations, and in the digging turned up a peculiar object that—to König—looked much like a present-day dry-cell.

## Further Investigation

The archeologist began to investigate. He learned that four similar vases—plus slender bronze and iron rods that looked like connecting wires—had turned up in the ruins of a magician's hut in the ancient city of Seleucia, down the river. And back in the Berlin Museum he found the unassembled parts—copper cylinders, iron rods, asphalt stoppers—for what could only be ten more cells exactly like the ones from Khujut Rabua.

These B.C.-vintage batteries, made by the Parthians, are quite simple. Thin sheet-copper was soldered into a cylinder less than 4 inches long and about an inch in diameter—roughly the size of two flashlight batteries end to end. The solder was a 60/40 tin-lead alloy—one of the best in use today. . . .

Scientist Willard Gray, of General Electric's High Voltage Laboratory in Pittsfield, Massachusetts . . . made an exact replica of one of these 2,000-year-old wet cells found near Baghdad and connected it to a galvanometer. When he closed the switch—current flowed!

## Discovery or Rediscovery?

"If we possess but little proof of the ancients having had any clear notions as to *all* the effects of electricity," says H.P.B. in *Isis,* "there is very strong evidence, at all events, of their having been perfectly acquainted with electricity itself. . . . Salverte shows that in the days of Ktesias, 'India was acquainted with the use of conductors of lightning.' Tracing back the knowledge of thunder and lightning possessed by the Etruscan priests, we find that Tarchon, the founder of the theurgism of the former, desiring to preserve his house from lightning, surrounded it by a hedge of the white bryony, a climbing plant which has the property of averting thunderbolts. . . . The pointed metallic lightning-rod, for which we are seemingly indebted to Franklin, is probably a *rediscovery* after all."

And *Cannonade* remarks: "Cleopatra didn't have electric lights in her palace, but some Parthian admirer could easily have sent her a bracelet electroplated with gold. As the batteries from Baghdad remind us, the laws of chemistry worked just as well 2,000 years ago as they do today."

## SUBLIMINAL PROJECTION

"For six weeks last year," says *Newsweek* (Sept. 23, 1957), "unsuspecting patrons of a New Jersey movie theater were subjected to two 'invisible' messages, flashed on the screen for 1/3,000th of a second as frequently as once every five seconds. One said, simply, 'Coca-Cola,' the other, 'Eat Popcorn.' Although patrons did not consciously see the ads, Coca-Cola sales increased 18 per cent and popcorn consumption went up 57 per cent." *Newsweek* continues:

> Motivational researcher James M. Vicary, who based his invention on a century-old discovery that man can register, subconsciously, images that his naked eye does not see, claimed that, properly used, the device "offers two substantial gains to the viewing public: Fewer interruptions for sponsor messages and added entertainment time." Although invisible, "the ad would have the same impact on the viewer's subconscious as the constant repetition of a jingle and would not prompt a viewer to buy something he didn't consciously want. Subliminal beer ads, for instance, would have no effect on non-drinkers."

## "DEVILISH?"

Thus *Newsweek* (Oct. 14, 1957) heads its comment on "subliminal projection"—a comment which begins:

> Since the first copywriter poised his stylus over a blank papyrus, the adman's stock in trade has been the art of getting people's attention. Last week, Madison Avenue was in an uproar over a device that gets a person's attention without the poor soul even knowing it . . . an advertising technique that bypasses hard-sell and soft, and supposedly sends people out to buy in droves.

To advertisers hoping for such results, however, "Dr. George S. Klein, a New York University psychologist who has conducted his own experiments, had a dampening word. 'There's no way of telling how a person will react to such an ad,' he said. 'He might actually form a dislike for the product'." (*Newsweek,* Sept. 23.)

## SP COMPARED TO HYPNOTISM

*Newsweek's* Oct. 14 issue continues:

> Vicary's news had hardly penetrated the conscious minds of fellow motivationists when it produced a violent reflex action. The chief blast came from Dr. Ernest Dichter, head of the Institute for Motivational Research, who flatly compared Vicary's device to hypnotism. While Dichter admitted that SP is a proven fact (even ordinary ads or

> commercials, in fact, have some subliminal effects along with their conscious impact), he blamed Vicary for turning a respectable psychological phenomenon into a "gimmick" that would "give the whole field of motivation reasearch a bad name." What's more, stormed an institute press release, "the American consumer would resent and resist any form of subliminal manipulation."

This last assumption is, however, not necessarily well-grounded. There might be many consumers who would welcome a less irritating method of receiving commercials than by moronic jingles and grotesque figures afflicted with St. Vitus Dance. Yet, according to *Newsweek,* "most admen who had made up their minds at all seemed inclined to agree."

### Various Reactions to SP

Admen, as might be expected, expressed varying opinions regarding subliminal projection: some, says *Newsweek* (Oct. 14), "felt it to be plainly impractical"; others "had ethical qualms"; still others "wondered about SP's possible effects on political compaigns"; and "many reported that their clients feared SP would alienate customers instead of bewitching them." Mr. Vicary, however, was quick to hit back at his detractors, "seeing nothing more sinister than an instant commercial, soluble in hot or cold entertainment."

Yet, it seems that Mr. Vicary had *some* doubt, because he is quoted (*Newsweek,* Sept. 23) as saying: "We believe its commercial use eventually may have to be put under regulation of some kind, either voluntarily by the industries which use it or by the government"—a remark made "in answer to apprehensive speculations that subliminal projections might be used as a means of unscrupulous brainwashing and indoctrination."

### Commentary?

It is somewhat difficult to place this item in appropriate theosophic perspective for discussion, but the student might recall Mr. Judge's statement that "the real senses are astral"—and psychism and astral sensitivity go hand in hand. While subliminal projection is not direct hypnosis, it does smack of hypnotic technique (as Dr. Dichter suggests) in that it bypasses the normal barrier of visual awareness to inject itself, through the subliminal physico-astral fringe of sense perception, directly into the brain. This type of advertising is but one more exam-

ple of the extent to which commercial interests will go in efforts to sell their products, and of the over-all contempt of advertisers for the intelligence of "the consumer."

### Motivational Research

Subliminal projection, as was stated, is an extension of Dr. Ernest Dichter's motivational research. Dr. Dichter, according to the Los Angeles *Times,* Nov. 1, 1957, is a Viennese-born psychologist who operates the Institute of Motivational Research at Croton-on-Hudson. Due to Dr. Dichter's researches, says the *Times*:

> Housewives have some uninvited guests along on shopping trips these days. Their unseen companions may be called "hidden persuaders," motivational researchers or mass motivators. . . .
>
> Dr. Dichter's institute is in the controversial business of invading consumer privacy by finding out such things as why we buy one tooth paste instead of another or one automobile instead of another. He thrives because his clients and their customers don't know the "whys" themselves.

### Our Economy and Motivational Research

The *Times* explains the reason for motivational research:

> Competing products are so similar in quality and price today that in order to succeed, the maker finds it necessary to appeal to our emotions, our innermost feelings. . . . The chief tool in Dichter's operation is the "depth interview," a free-wheeling session that lasts from one to three hours. . . . After learning the consumer's "image" of the product. Dichter advises his client how to improve it.
>
> Even critics who call Dichter's work "razzle-dazzle" concede that in our economy, geared as it is to moving merchandise off the shelves fast, any and all means must be found to keep on selling. As one psychologist put it, "you can't condemn motivational research without condemning our economy."

### Psychology of Advertising

Advertisers, ever quick to take advantage of a consumer's weakness or wishful thinking, are told by Dichter (as quoted in the *Times*): "Tell the housewife she's really baking the cake herself when she buys a quick cake mix. Cater to her creative desire." Or, "don't tell a do-it-yourselfer that a 5-year-old can build that bookcase. You'll destroy his confidence and feeling of superiority."

This advice gives some credence to the suggestion in last September's *Theosophical Movement* that ultimately it is the consumer who is responsible for the sort of advertising in vogue:

> The art of advertising appears to be to make people want what they have not got, or become dissatisfied with what they have, which includes making them dissatisfied with what they are and how they look. Fundamentally it is the art of making people discontented and unhappy in order to sell them a product. It is the warped psychology of our civilization which is responsible for the misleading content of most advertising propaganda.

## Serious Research into Motivation

In contrast to the purely commercial "motivational research," we find Clark E. Moustakas considering "the place of motivation and adjustment in essential being and personal growth." The last chapter of *The Self,* a symposium edited by Dr. Moustakas, might lead us to suspect that Dr. Dichter's type of motivational research would have no focus in "healthy adult behavior." For example, Dr. Moustakas says:

> Motivation implies goal direction, the seeking of a state of equilibrium, the reduction of tensions and drives. The facts taken as foundations for the assumption of different drives and their function in personality are more or less abstractions from the natural behavior of the organism. Striving for equilibrium, release of tensions, and death wishes are erroneous representations of healthy adult behavior.
>
> What counts in motivation is the satiation, the achievement, the end, not the process or content of experience. In essential being, the creative process itself is important. The person who does not use his intrinsic creativity is *motivated* by compulsive drives to success, competition, and achievement and *adjusts* to unhealthy norms and standards. His life, his entire existence depend upon other persons. In the healthy person autonomy, self-direction is the guide, not adjustment and popularity. . . .
>
> Motivation too often is used to trap attention and coerce effort, to get people to engage in projects which have no intrinsic worth. Since essential being and personal growth are concerned with pattern, organization, and unity, the concept of motivation is rarely necessary to an understanding of behavior and self.
>
> The tendency in healthy life is toward self-expression, activity, and progress.

## OPEN SESAME—1957

Lookout, having spoken favorably last November of Dr. Hornell Hart's evaluation of extrasensory projection, feels impelled to mention less favorably the publisher's "blurb" of Dr. Hart's recent book *Auto-conditioning: The New Way to a Successful Life.* It is regrettable that a scholarly investigator (Dr. Hart is professor of sociology, Duke University) who is open-minded in respect to the existence of unexplained psychic powers and faculties succumbs so easily to the lure of success for his own special "system," as sponsored by the advertising technique of his publisher. A four-page letter, urging immediate purchase, includes:

> Your own MIND THAT NEVER SLEEPS can help you overcome fear, frustration, doubt and failure! It can help you build marvelous new *confidence,* healthful *attitudes* toward yourself and other people, and a vital, joyful power to *get things done!*
>
> How can you find this subtle force? My friend, you can use it without depending on any kind of medicine or exercise. You need no apparatus, no psychic gifts, no higher education. . . . You are going to see:
>
> The way to keep your mind so alert and efficient, you increase your competitive advantage on your job . . . make ANY work easier, less fatiguing, more rewarding.
>
> The way to "see through" problems quickly, make up your mind about the right thing to do . . . and actually get TRUE HUNCHES from your mind that never sleeps. . . .
>
> How to go without sleep when you have to, find a flood of energy and feel fine. And how you can go to sleep quickly and sleep like a child.
>
> A way to renew your inner strength in just a few seconds, almost anytime, anywhere. . . .
>
> Because this method is so easy that you soon do it automatically, it is called auto-conditioning. (You AUTOmatically CONDITION your vital, hidden thoughts and drives.)

Although there is doubtless much that is reasonable in Dr. Hart's book, one suspects it is just another adventure into the field of "positive thinking" toward health, wealth, happiness, and success.

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## ERRATA IN JANUARY THEOSOPHY

Last line of Editor's Note, page 101, *read* June 1889 *for* June 1888. Second line, page 122, *should read* "I am I," or the feeling of "I-am-ship." Esoteric philosophy . . . .

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The policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

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*"The true Theosophist belongs to no cult or sect; yet belongs to each and all."*

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*Being in sympathy with the purposes of this Lodge, as set forth in its "Declaration," I hereby record my desire to be enrolled as an Associate, it being understood that such association calls for no obligation on my part, other than that which I, myself, determine.*

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